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## This Month's Writers.

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GERRIT VERKUYL, a Presbyterian home missionary superintendent who sees the humor in many a hard situation and does his work at home in view of a world's need.



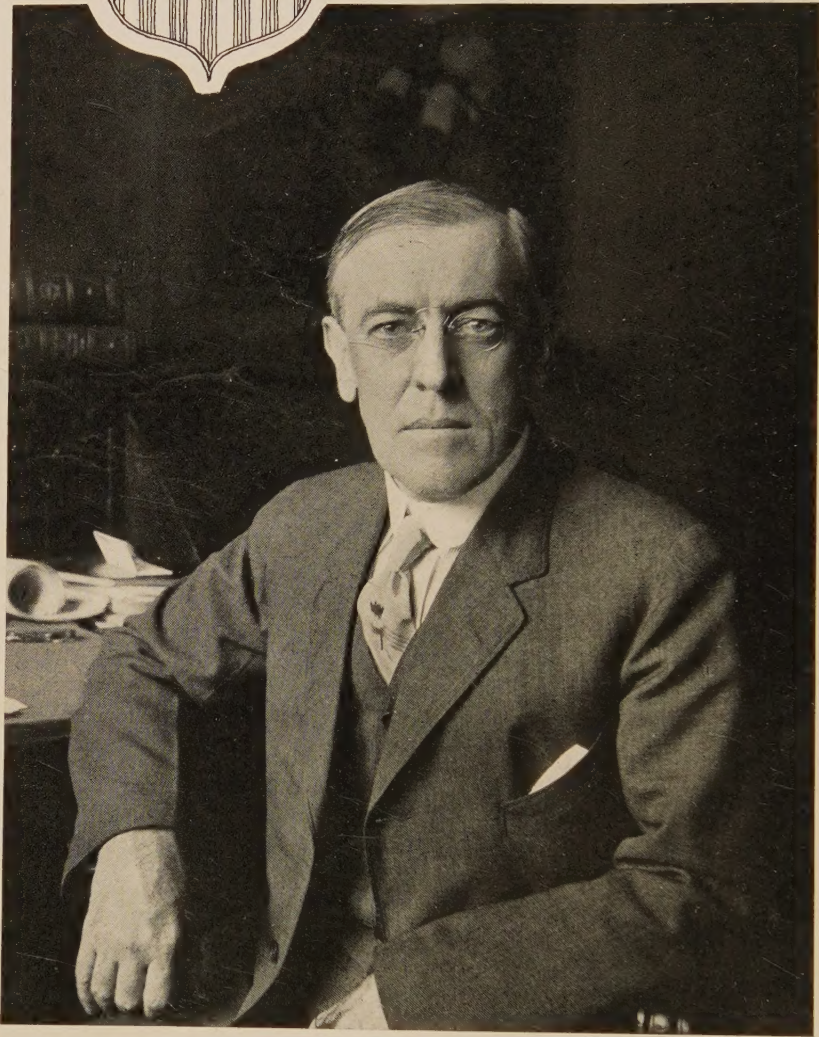
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PRESIDENT WILSON

*"The world must be made  
safe for democracy"*

# MEN AND MISSIONS

Vol. 8

NEW YORK, MAY, 1917

No. 9

## Manhood's New Day

The great war is a new expression on a world scale of the struggle for the rights and liberties of the common man.

Elijah W. Halford

IT was both hopeless and questionable to expect that the United States could be kept out of the war. From the beginning it was a world war; and sooner or later it was inevitable that practically the whole world would be and must be engaged in it. It never was a mere issue between Germany and England, or between one group of European powers and another. It was and is a contest between the two principles which Mr. Lincoln said had been in conflict from the beginning of time—the divine right of kings and the divine right of man. That has been, is now, and will continue to be, the contest until it is finally settled, and it never can be settled until all nations, and particularly the representative and powerful nations of the world, participate in and contribute to the settlement. In this sense it is Armageddon. "Unsettled questions have no respect for the repose of nations." No question is ever settled until it is settled right,—upon the foundations of righteousness. The United States was "called" by its heritage and by its spirit to enter the service of the world on behalf of universal democracy.

### A Unique Struggle

The movement of the world away from autocracy toward the equality and the solidarity of the race has been accelerating in later years. Within recent decades it has been apparent that the people everywhere "were preparing by some sub-conscious prescience for a great struggle." Nations were in ferment. Public opinion was broadening with startling rapidity from

localization to nationalization and to internationalization. It might have been hoped by some that the struggle could be restricted within the limits of peaceful and orderly evolution. But that was not possible, and we are seeing and feeling the birth-throes of a new earth, a world born out of the pains and fires of an unparalleled revolution. In our own civil war Whittier wrote:

"We wait beneath the furnace blast  
The pangs of transformation;  
Not painlessly doth God recast  
And mould anew the nation."

That is true as to nations as well. In the spirit that has made it free, the United States ungrudgingly takes up its burden of the task laid upon those who believe in universal freedom, to recreate and establish the world upon the bases of righteousness and peace.

### A Lay Movement

The movement in the world is a lay movement. It is a movement against officialism; against class and privilege; against dynasty and oligarchy. It has all the power, and also the danger, of a lay movement; but as well all the promise and the glory of the eternal movement ever in the heart of humanity. The future is with those who believe in the fullest unity and equality of the human race. When Russia can change in a twinkling from heartless autocracy to the forms of democracy, who will question that not only a nation, but a new world, may and can be born in a day?

God is saying with tremendous emphasis, "I am tired of kings," kings of all kinds—dynastic, economic, industrial, financial, social, or what not. Thrones are tumbling on every hand:

"In the years that have been I have found man closer to man;

In the years that shall be I will find nation closer to nation,

And shore unto shore," saith our God.

"Lo, I am the burster of bonds and the breaker of barriers:

I am He that shall free," saith the Lord.

"For the lingering battle, the contest of ages, is ending,

And victory followeth Me!"

### A Missionary Movement

This movement in the world is a missionary movement. The spirit abroad is the spirit of service, not of aggression. So far as the United States is concerned—and the like is true of our allies—we are thrown into the vortex of this struggle because of the missionary spirit and impulse of our nation and government. The United States was "conceived in liberty and dedicated to the proposition that all men are created equal." Mr. Lincoln said at Gettysburg that we were testing whether a government so conceived could stand. The verdict of the civil war was in favor of those who stood for the rights of man and against the rights of the few. To-day, on a larger battlefield, the contestants representing the nations of the world, the same issue is being tested. The result will be the same.

### America's Hour

The American spirit is the spirit of missions. We are in the war to aid in the liberation of mankind: to make it possible for the Kingdom of God, which is righteousness and peace, to come throughout the world—to assure to all, and particularly to small nations, to oppressed peoples everywhere, to the underdogs,—the right "to liberty and the pursuit of happiness to which they are entitled by the laws of nature and of nature's God."

We are in the war not as a responsibility that we desired to evade, but as a privilege we valiantly accept.

The United States has never chosen war. It has never declared war. The

government and the people stand now, as they have stood always, opposed to the accursed spirit which is at the heart of war. Despite the cumulative reasons which to many seemed to require that the United States depart from its honored and honorable record and "declare war," the President, wisely guided and sustained by an overwhelming majority of the people, adhered to our historic policy. We have not declared war against any one. We have recognized the state of war forced upon us by the unjust aggressions of an inimical power. We are forced to an armed defense against the ruthless destruction of rights which are essential to the life and liberty, not only of the American people, but of all peoples and governments of the earth which are guided and inspired by a like spirit and purpose to our own, and which might properly look to America for help in safeguarding the common birthright of freemen the world over.

Rights at times may be relinquished so long as they are purely personal; but when they are held in common with others they must be defended and maintained utterly and unselfishly. This the United States has undertaken to do. To have done less would have been recreancy to the God who gave the nation its birth, and would have forfeited not only the good opinion of mankind, but have entailed the loss of that self-respect which, when gone out of a man or of a nation, means dishonor and death.

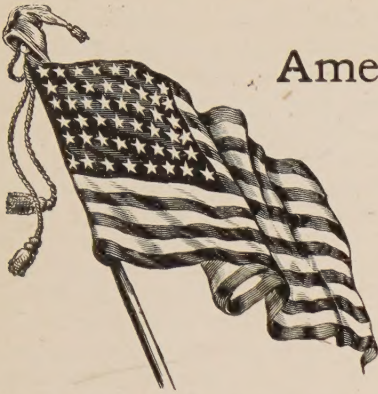
The United States, in its attitude toward the existing world struggle may appropriate without cant or violence to its meaning, the beatitude, "Blessed are the peacemakers." Peace sometimes must be made. There is no feature of the spirit of war to be discovered by the closest analysis of our present purpose and conduct. We are enemies to no one, only to that which is "the common enemy of mankind." "With malice toward none but with charity for all, we shall go forward to do the right as God gives us to see the right," until the world is made safe for democracy, and becomes a fit place in which men of good will may dwell without fear and without disturbance.



## America Must Not Fail

The opening address delivered at the New Orleans convention of the Southern Presbyterian Laymen's Missionary Movement, March 13, 1917.

A. G. Jones



IT is a commonplace of history that this nation was created and the foundations of our free institutions were laid by men whose minds were illumined and whose hearts were inspired by religious faith. The fathers of our country were men who believed in God, and they were strong in the hour of danger and won for us our goodly political heritage because their faith in God failed not. It is indeed true that there is an organic separation and a mutual independence of church and state in the life of this nation. Political institutions and ecclesiastical bodies have their separate and distinctive functions and the one must not inter-meddle with the other in their respective jurisdictions; but the banishment of God from the political life of the country and the exclusion of the influence of religion from the civil activities of its citizens would be an unpatriotic blunder and a calamity to the nation. Underneath all possible laws and their most efficient administration, the stability of the Republic rests upon the moral quality of its citizenship and the loyalty of the masses of its people to those ideals of character and life which it is the peculiar function of the Church to foster. There may be found here and there in the country a spirit which in the development of our national destiny would be independent of the bands of the Almighty. But this is the attitude of small men, men who know not what they do.

### Religion in National Life

Washington testified in the most definite way to his reliance upon the providence of God as the determining force in the great struggle of the colonies, and predicted the perpetuity of our liberties upon the pres-

ence of the same divine grace and blessing. It is worth something for the citizen of to-day to go yonder and see the father of his country amid the trials of the campaign, with humility and faith, upon his knees, stretching forth his hands to God.

Abraham Lincoln, called of God to guide this nation in a dark day when unsolved problems must in some way be worked out, declared: "God bless the Church and blessed be God who in this hour giveth us the churches." Robert E. Lee, than whom the public life of the nation has not given us a finer or nobler specimen, with all his greatness is most notable for the simplicity of his Christian faith and the calm purpose of his life, come what would, to obey God. General Grant gave his most serious counsel to the American people in these words: "Hold fast to the Bible as the sheet anchor of our liberties." Andrew Jackson declared the Bible to be "the rock on which our Republic rests." It was my privilege to hear the late Justice David J. Brewer speak these significant words: "This American nation from its first settlement at Jamestown to the present hour is based upon and permeated by the principles of the Bible. The more this Bible enters into our national life the grander and purer and better will that life become."

In the past crises of our country and in the solemn hour which confronts the nation to-day, the great men of America, the men upon whom is the responsibility for the country's leadership, are men of reverence and faith, men who recognize that the spiritual fiber of the people and their faith in God is the real foundation of national strength and the only hope of the future glory of the Republic.

### A Nation in the Making

There is a wide-spread assumption that the cause of man has already been won in America. Other peoples may be groping their way out of the night and hoping for the dawn. Other nations may have crises to face and stern battles to fight and their destiny may be hanging uncertainly in the scales of fate. But we think it is not so with us. Our status is secure. There is a complacency of fatalism in American thought which seems to assume that in the administration of the Almighty a special providence has been devised to secure the perpetual protection of infants and idiots and the United States. We appraise ourselves as a great Christian nation. From the days of the early settlers, as the national life has moved westward from the Atlantic seaboard across the mountains and plains, have not the pioneers of the Gospel marched with the vanguard, all the way? To-day as we come to the time when there will be no more frontier, does it not mean that there will be no more home missions of serious consequence? The work is done. Christian civilization in America is a finished task and it is now for us and our children to enjoy in peace and in perpetuity the goodly heritage. Splendid indeed have been the faith and the triumph of the American patriots and missionaries of the past. Wonderful has been the development of a hundred years. But we face to-day only the beginning of the making of America. The nation is yet young. It is hardly past the experimental stage of its career, and the national life to-day has problems for which the solution is yet to be found. If America is to be won for the high destiny to which God is calling her, there is need for good men and strong and true to meet the issues of to-day, issues which demand a wisdom as deep and a courage as high as our fathers had when they faced and conquered the perils of the past. It is a time for the patriotic and God-fearing manhood of America to think soberly of the facts as they are.

### Challenging Tasks

What mean the inflowing tides of alien peoples drawn to our shores and across our borders every year? Millions of them are coming in exceeding ignorance and poverty, congesting in foreign colonies and

in crowded districts in our cities, tending to perpetuate within our borders their un-American traditions, making more acute every political and industrial problem that troubles us, and raising a serious question in the minds of prudent statesmen as to the possibility of their healthy absorption into the citizenship of the land.

What is the national significance of the Negro? He is here, ten millions of him. This is his home. He is here to stay. What is to be the future of this race in America, I presume no man would presume definitely to forecast. But if that future is to be one of mutual peace and helpfulness, if the prejudice of to-day is not to become more intense and the friction of to-day still more acute, patriotic and Christian men must prepare to do more for this black race than has yet been done.

What shall be said of the problem of the American highlanders, the mountain whites in whose veins is the purest American blood upon the continent, but living in a degree of ignorance and poverty which almost passes belief, so that without church or school this potential but neglected asset is one of our national problems to-day?

What shall we say of the Mormon plague which has invaded and would preempt for itself our national resources in the West? A political tyranny, a religious slavery, a social corruption, a commercial monopoly, it is a blight upon the heritage of a free people, a menace to every worthy American ideal, and yet this despotism to-day holds the balance of power in half a dozen of our Rocky Mountain States.

What shall be the issue of the growing problem of the modern city? It is possible that the severest test of our civilization is yet to be found in the municipal life of the nation. Congested centers where great masses of people are crowded together develop peculiar dangers. Poverty and sorrow and sin flourish as nowhere else. Elemental passions run riot as in the jungle. It is in the city slum that we find the saddest demonstration of the law that "Sin when it is finished bringeth forth death." Plague-spots are developed which not only fester in themselves, but tend to spread the infection to all phases of political and industrial and social life. Every human problem becomes more complex and diffi-

cult. Whatever degree of remedy there may be in law and regulation, only the purifying of the fountains of the moral life of these municipal masses by the benign influence of religion can bring hope to those already infected or prevent the spread of these disintegrating evils in the great cities of the nation. If not for the slum's sake, if not for Christ's sake, yet for its own sake, society must save the submerged.

What shall we say of the acute changes which a century has developed in the social and industrial life of the nation? We have seen co-operation changing into battle, with the lines more and more sharply drawn, as the industrial forces of the national life marshal their several interests in hostile array, a warfare in which both sides are panoplied with selfishness and equally armed with a disregard for the welfare of the other man. We hear the criticism that a commercialized spirit is dominant in American life, that the lust for luxury and the vanity of display have corrupted the simplicity of the original ideals of the Republic. We hear of the growing of class feeling and bitterness in this land of the free. Thoughtful students of the times seriously raise the question whether this is to-day a greater nation than was the America of a hundred years ago. It is a larger nation, a richer nation, a stronger nation in its material resources, but is it a **greater** nation? There is a cry in the land that Yorktown and Appomattox may have won political freedom, but there must be other battles and victories for the winning of social and industrial freedom and equality of opportunity for the common man. The problem of the social organism of American life to-day is acute and the winning of a square deal between man and man is a difficult task. If American life is to recover its simplicity of ideals, if there is to be in this land a democracy of spirit as well as of law, if there is to be deep in the consciousness of this nation the conviction that in spite of every variety of outward condition,

"A man's a man for a' that,"

so that men of every station will work together in the bonds of mutual consideration and esteem, there is a work which must be done by the grace of God in the nation's heart. The settlement of these

issues will never be found by legislation at the State Capitol or in the National Congress. There is a law of God, a law of the spirit, a law which must be not only written in the statutes but incarnated in the life of the individual citizen, "Thou shalt love thy neighbor as thyself." The moral ideals of religion, its mandates of duty, and its high call to service, point the only way out. This may seem to the modern industrial world to be a small wicket gate, and a long way off, and there may be many a slough of despond through which society will flounder before it enters this gate, but it is the only gateway to social salvation.

### The New Day for Home Missions

Time would fail us even to name the many other problems in our national life which to-day confront the Christian forces of America. The day has been when home missions was a simple and relatively easy task, the support of a denominational skirmish line upon the slowly moving frontier, but it is not so to-day. Home Missions has become a pitched battle, a complex and many-sided campaign in the very thick of the nation's life; pioneer work still, it may be, but no longer upon a frontier which is a geographical line upon the map. It is that invisible line of destiny which marks the advance of the Christian forces of the nation as they marshal themselves to fight and to win the great moral issues which are developing here and there, in the countryside and at the great industrial centers, in the mountains and on the plains, in the cities and on the farms, in the East and the West and the North and the South, a nation-wide campaign upon the triumphant issue of which depend the peace and the perpetuity of the Republic. Never before in the history of this nation has the home mission program of the Church had such profound national significance, because never before have the vital problems of American life been so clearly reducible to terms of moral and spiritual values. At no crisis in the past of this nation has there ever been a more definite and compelling call to the patriot for his love and sacrifice and heroism than that which comes to American manhood to-day. Even more, the challenge of the hour is distinctively to the church-

men of America. Patriots of many kinds there may be, but the need of the hour in America is for the Christian patriot, because the deepest needs in the nation's life demand a type of service which only men of spiritual vision and faith in God are qualified to give to the country. If we must face the possibility that America may fail, the responsibility is already fixed, because we have faith in God to believe that it is not possible for this country to fail unless the church-men of the nation, engrossed with the selfish interests of their private life, fail to respond to the call of their country and their God.

There may be something higher and wider than national patriotism in this dream which would seek to make our country God's country. What are the secret purposes of the Almighty with this American nation we may be able only to conjecture. It is possible that the issues which are to be determined upon this continent are of vital significance to the whole human race. The destiny of our country, in a larger way than we realize, may be indeed a world question. Peoples of every race and color are migrating hither. The American citizenship is absorbing the blood of the nations until we as a people are developing ties of kinship which run out to the uttermost parts of the earth. In all the history of the world there has been nothing like it. Among all the countries of the globe to-day there is nothing like it. Is the hand of God behind these tides of the world's life which are meeting and mingling in America? Is this nation a laboratory of the Almighty for the development of new social and moral reactions in human character and life, the making ready of some new type of man as a citizen of the world? Are these multiplying ties of world-wide kinship to be vital nerves along which shall go the thrill of new light and hope to the far places of the earth? If God has called our country to such strategic position among the nations it ought to make us very humble and sober and we ought to be ready to quit us like men. Certain it is that America has been and is to the peoples of the world as a Land of Promise. Despotisms and royal courts may regard us jealously, but the eyes of the people of the world are turned to us with hope. In the light of our country they

seem to see the dawn of a better day for all humanity. The clutch of sin and despair upon the heart of the world is not quite so strong and dark because of this star of human hope which God and our fathers have placed here in the western sky. But will America make good? What shall be the issue of these strange and unprecedented experiments which are being made in this nation?

### America and the World Program

Thus home missions has come to mean the winning of America for the world, and is essentially a vital federation of all the Christian bodies of the country as a constructive force in the life of the nation. It is not a sectarian enterprise. It is not a competition of churches for the promotion of selfish gains. Some confusions and overlapping there may be here and there, but that does not change the larger fact that across this broad land, drawn up in solid array against the perils of the nation, there is one battle-line of God, and the battle-cry of every battalion in the line is, "America Must Not Fail." We thank God for our comrades in the battle, for all the denominational banners which are lifted up here and there in the front. We find new confidence in their courage and we have a larger hope because of their aggressive zeal. In every denominational success we rejoice. It is not only their victory but ours.

What shall the great theme of this convention, "America Must Not Fail," mean to the manhood of our Church? There will be statistics and facts and plans and methods, but we need more than that. Methinks this convention in the life of the Church ought to be in some sense like the road to Damascus; a place where men shall see a great light shining, the light of the face of Christ; a light in which life values shall be revised and readjusted. A time, O Presbyterian men, when you will lift up your soul above a merely private and restricted environment, and contemplate the potential significance of your life in the wider horizon of God and the nation, and begin to interpret the meaning of yourself, the faith and force of your personality and all your material assets, be they great or small, in the terms of their value to your country, to the world and to God.

# What Would You Do?

Putting yourself in another's place often requires a vigorous effort, but is worth it. Try it, while you read this article.

Benson Baker

**T**HE leaders of a certain village come to you with a request that you send them a teacher, that they may learn more concerning this Jesus they have heard about. One of their relatives from a distant village has come across to see them, and he has told them of the new joy that has come into his life, giving rest from the burden of sin. It is the thing they have been looking for for such a long time.

But there is no one you can send. Every preacher is now taking care of more villages than he can possibly teach properly. You need forty more preachers to care for the Christians already in the church. *What would you do?*

If you don't send a teacher to those who have just asked for one they will grow discouraged, and perhaps may in the end be so hardened that you can not reach them. And it takes so much teaching before a village can be ready for baptism.

*What would you do if a young man and his wife came to you and said, "We want to fit ourselves for Christian ser-*

*vice"?* The man says, "I can read and write but I feel that I do not know enough to go out and teach the people about Jesus." He is too poor to come at his own expense. You have a school for

just such cases, and it takes only about three dollars a month to support that man and his wife in this school. He is just the kind of man that you need. After two or three years in your school he could go out and prepare those people in that village for baptism. But you do not have the three dollars a month to put him in school.

*What would you do if a keen, bright boy came to you one day out in a village and said he would like to go to school?* He has learned all

that the village school can teach him. That is, he is able to read his Bible. But here is a boy with a real zeal for learning. He is hungry to know books and the great world. And it is a great thing for this boy to have that desire, because his forefathers for a thousand years have been unable to read.

And the thing of it is, you need just such young men as this boy will make—



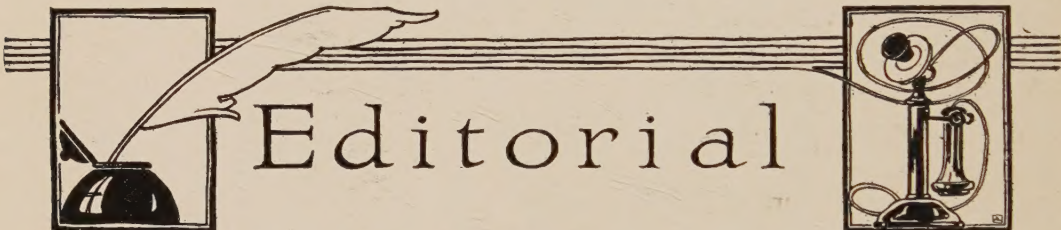
"HE SAW THE MULTITUDES." DO WE?

leaders who can go out and sway India for Christ. You have a fully-equipped boys' school; but it takes money to keep such a boy in school. "Perhaps his father can pay his expenses?" But the father is earning about five cents a day. Not only can he not send the boy to school but he needs the boy's help to keep the wolf away from the door. Twenty dollars a year would keep the boy in school, clothe, feed and educate him. But where are you to get any more twenty dollars?

These are not fanciful problems. We face them every day of the week. It is forever trying to stretch out a few men and get around as far as you can. I again ask you, What would you do? Would you not just like to go forward and baptize all who come to you and take in all

the young men and their wives as fast as they would come, and fill up your school with those bright boys?

That is just what I would like to do. But is it best to do so? Perhaps it is. That is what I am praying about. Sometimes I say, "Yes, we will baptize as many as we can." Then the next day I am away off in a village where the Christians have been neglected because of lack of workers, and then I say, "No, we must not baptize so fast." And there you are! We baptized over five thousand in this district last year as it was. It might just as well have been ten thousand or fifteen thousand. It is simply a problem in mathematics. That is what it seems to be. But oh, it is a problem in human souls, and the burden of it is heavy sometimes!



# Editorial

## A New National Era.

IT is impossible to forecast the consequences of the participation of the United States in the world war. That it marks a new era in our international relationships is certain. President Wilson's war message to Congress is a deliverance worthy the leader of a great, free people. It makes no appeal to false patriotism. With firmness and vigor, in phrases pungent yet dignified, it sets forth with unmistakable clearness the lofty ideals which should govern the nation in its conduct of the war. What nobler or more thoroughly Christian utterance has ever come from any president of our republic than those words of President Wilson, "Only free peoples can hold their purpose and their honor steady to a common end and prefer the interests of mankind to any narrow interest of their own"?

Hatred, racial animosity, desire for territorial aggrandizement, conquest in the hope of material returns have no legiti-

mate place for America in the struggle. It is primarily a war of defense and not of aggression. Many had hoped that we might keep out of war, but now that it has come they believe it is a war against war. It is devoutly to be hoped that the strife may result in the removal of the prime causes of war.

The nation will be called upon to bear heavy burdens. Enormous expenditures for our forces on land and sea have already been authorized. Millions of men and women will be diverted from ordinary pursuits to the training camps, to the manufacturing of munitions and other occupations directly related to the war. There will be sufferings and privations the extent of which it is impossible to foresee. In all this there must be loyalty to our country to the limit.

The churches too will have new responsibilities placed upon them. The coming months will test courage and faith. Financial burdens will increase. The vast

enterprise of world-wide evangelization rests ever more largely upon America. The calls for relief will be more appalling and wide-spread. A year ago it seemed as though the world's cup of sorrow was full to the brim and that not a single drop could be added without causing it to overflow. But the darkness has deepened. Hate has increased. Areas of suffering have been widened. To America has come the appeal of a shattered and suffering world. Let us believe that the new international responsibilities assumed may release new unselfishness and widen and

deepen the streams of ministry to the distressed. The enlarged campaign of the American Committee on Armenian and Syrian Relief which is being so vigorously carried forward is a challenge to fresh devotion. We dare not relax our efforts. Our generosity, nay, our sacrificial service, now will weigh heavily in the scale of Christian influence after the war, when it is confidently expected that the greatest era for Christianity will dawn. Let there be no retrenchment and no retreat but rather more daring faith exhibited in larger plans and more heroic service.



## Spiritual Originality

**T**HOSE who discover God lead the Church." So reads a sentence from a document of the Continuation Committee of the Edinburgh World Missionary Conference. The need of the hour, as of every hour, is for leaders who really lead—discoverers, creators, men with originality. This is no new cry, nor is it strange. The secret of spiritual originality is not some far-off dream, but is accessible to all who will pay the price all leadership demands. Originality means first-hand contact with the sources. It can be attained in no other way. The scientist penetrates to the original sources of faith in his formulas, by his belief in mathematics, by his use of the microscope and scalpel, in other words by original research.

This principle holds in the Christian life. The leader who is strong resolutely seeks the original sources of spiritual life and power. The pathway he treads begins near at hand but leads far into the realities of Christianity. The pressure on his time is very great but if he is wise he will take time for this his greatest preparation for service. The hearing of many sermons and addresses can never take the place of quiet, reverent, unhurried searching of the Scriptures. Attending conferences where Christian experience and life are magnified is stimulating and helpful, but such meetings are of largest value

when they inspire men to press back into the study of the original sources themselves. No leadership can be permanently vigorous and trustworthy which relaxes its search for new truth in God's Word, or neglects to take time to find out what God would speak to our age, or substitutes some other form of culture of the inner life for the first-hand study of the sources.

No other practise of the Christian life, save Bible study, can compare with intercession as a source of spiritual originality. It carries one far into the realm of primary facts and among the deepest working forces of the Christian faith. The intercessor penetrates into a country forever undiscovered by one whose activities seem more important than communion with God and whose dependence is largely upon organization, or oratory, or things, all of them good and important it may be, but powerless without the operation of the hidden energies of God released through a personality continually in first-hand contact with the sources of all spirituality, vitality and fruitful service.

Some depend largely upon machinery for effectiveness—we call them practical men. Others depend more on dynamics than machines—we call them mystics. Of the two the really wise leader will choose both!

# Catching Cowboys

Genuine hospitality is not a matter of fine houses and expensive food, but of the heart and mind—the frontier missionary's wife is proof of that.



Gerrit Verkuyl

**I**T happened in that western part of Idaho where myriad canyons honeycomb the mountainsides and where the Salmon River comes hurling down between the Craig and the Seven Devils' Mountains to pour itself into the over-turning waters of the Snake River.

No messenger of peace had made his way to these wild fastnesses for many a month; and few were there who longed for him. Among the dwellers by the Salmon there were some who had sworn loudly that the next "good-fur-nothin' preacher" who dared to show himself around or set a foot in that country would not get out alive.

Perhaps it was because the man of God did not come afoot, but by way of the sky-line that the vociferous threat was not put into action. Across the boiling waters of the river hung a rope and on it was suspended a basket big enough for one good-sized person, but scarce for two. The more educated people of that region call it their mono-rail carriage. To manipulate the vehicle,—if foot action may with all respect to etymology be

termed manipulation,—there is call for the skill of a rope walker combined with the swiftness of a ball player.

The bigger of the little daughters of the family that took him in seemed anxious for new friends. Nestling close up to him, while mother was giving the finishing touches to the preparation for supper, she suddenly queried, "Are you the God man?" Involuntarily there flashed through the mind of the ex-seminary student such scenes as the Council of Nice and such names as Athanasius and Arius. But before he was quite recovered or had time to reply she popped out with another question, "Do you know the Devil, too?" This turn of her cross-examination was even more unexpected.

It developed that when she was very naughty her mother habitually had warned her that she was going in the direction of that undesirable individual. "Do you think I am going to the Devil?" she asked, looking him full in the face. But again she waited for no reply. Her right arm shot up into the air, her index finger pointed to the sky directly above, and she

proclaimed with conviction, "I am going way up in the blue where God is."

The unaccustomed ride above the river had been accomplished by the help of a cowboy. The basket was kept at the side of the river where the people lived, opposite from the point at which the missionary arrived. There Carl stood waiting for him, his fine mustang hitched to a chapparal tree, called a mahogany there. He skidded himself across with alacrity and stowed his passenger in the bottom of the basket with his feet dangling out because there was no room for them and the captain of the rig, too.

The young man was fearfully bow-legged. He had been raised in the saddle and gradually his lower extremities had assumed the shape of the thing to which they had constantly clung. It was a curious sight to see those legs so swiftly pushing the "mono" across.

#### A Real Man

As soon as the two men met they measured each other and found a mutual liking that grew as they went along. It seems that some of the good men who had come to preach the Gospel had created the impression,—no doubt erroneously, for men of that type do not tackle such tasks,—that they were soft-soaped. There was no suspicion of this in the missionary of whom we are telling. When the boys invited him for a swim in the uncertain currents of the river they hardly expected him to accept; but he did. And few were stronger swimmers than he. When a farmer several miles up the mountains made excuse that he could attend no services of worship because his corn was drowned out by the weeds, he hoed corn for the same amount of time as it would take the farmer to attend service,—and we trust he hoed as much. The farmer came, and two or three of his neighbors who otherwise had been doubtful. But our good missionary felt keenly disappointed when his friend of the

air-basket came along with excuses why he could not be present at the service.

Chief among them was a promise to salt cattle that day ten miles up the river. This excuse was removed by getting another for the job who under no circumstances could have been present. Another strong excuse was his lack of clean clothes. This, too, was overcome by providing him with fresh clothing from the wardrobe of a near-by ranch. The trousers were ample, to say the least, but they hung on very faithfully. The youth thus arrayed appeared at the service. Later he thanked the man of God, and added, "It was I who needed the salting a lot more than the cattle." He promised to attend the Sunday-school just organized and to invite others to it. He also pledged to read daily the New Testament just given him.

#### Compelling Them to Come In

Another cowboy proved even more reluctant than Carl. While a few of the people had gathered for the singing the missionary noticed a group of cowboys apparently discussing the affirmatives and the negatives of attendance. To throw some weight on the better side the preacher approached them with the request to help him sing. "Well, I'm not going to that service," shouted one of them. "I guess you will," said three or four of them at once. It seemed to be by inspiration, so simultaneous and unanimous came that retort. At once they picked up the recalcitrant youth and carried him bodily toward the meeting place. This was too much for him. "If I have to go," he confessed, "I rather go on my own feet." They dropped him and let him walk. At the door he showed signs of balking; but a dozen hands were on him at once. Literally, they "compelled him to enter."

The incident was suggestive enough to have one of the worshippers ask for the song, "Bring them in." But for the sake of reverence the request was not heeded at that particular time.





# Ways That Win



## "Under Shepherd's Day"



The above caption has been coined by the Duplex Envelope Company which is rendering a great service to the churches by promoting a plan to lay before Christian congregations the duty of providing a more adequate support for their ministers. This plan was first outlined in a little bulletin published regularly by the Duplex Company entitled *The Transmitter*. In the January number there is a stirring article calling attention to the subject, entitled "Don't Get Him," which deserves a wide reading. An admirable and carefully-prepared series of leaflets has been printed to be used in connection with a special order of service for the day. These leaflets are crisp, pointed, convincing and contain an array of facts which should startle and arouse many a church.

As this plan is entirely a layman's proposition, it is of special interest to readers of *MEN AND MISSIONS*. We quote a few paragraphs from one of the leaflets.

"(1) Under Shepherd's Day must be planned and conducted solely by the laymen of the church.

(2) The minister must have no part in it, for should he participate, or even remain in the church, absolute freedom of expression would be impossible, even though there were no special mention of him or his church. Under Shepherd's Day should be a day of rest for the minister and his family.

(3) The service on Under Shepherd's Day should not be conducted in the interest of the minister of the church holding the service, but in the interest of the average minister. Preferably your own minister and your own church should not be referred to at all.

(4) Adequate preparation should be made in order to assure a large attendance at the service. Advertise it—in the newspapers or otherwise.

(5) Seven laymen should take part in the service, one of them presiding.

(6) *No talk should exceed five minutes in length.*

Suggestions for the addresses of the seven layman speakers have been prepared by *The Transmitter* with greater or less detail. They may be used as they are, or the speakers may, in their discretion, use them merely as the basis of their remarks.

No claim is made that Under Shepherd's Day will work an instant change in the church's treatment of its ministers. But it is firmly believed that no church can fail to be greatly benefited by such a service, if it is conducted in an earnest and proper spirit."

If you are interested send to *The Transmitter*, Richmond, Va., for samples of leaflets and other information.

\* \* \*

## Minneapolis Lutheran Activities



H. H. Ronning, president of the Lutheran Missionary Conference of Minneapolis, organized in 1909 as a result of the Laymen's Missionary convention in Minneapolis the same year, reports that the conference recently held its annual convention in Bethlehem Norwegian Church. Pastors and laymen from nine different Lutheran synods were present. Dr. Hugo Hartig, who represented the conference at the National Congress of the Laymen's Missionary Movement in Washington, D. C., April, 1916, gave a detailed report of the congress, presenting the main thoughts of the leading speeches and closing with an inspiring description of the last session when thousands of men bowed their heads in silent prayer. "I would not have been surprised if tongues of fire had appeared in our midst," he said. "We Lutherans do not believe in emotionalism, but it would have done none of you any harm to have been there."

Several Lutheran congregations which have introduced the every-member canvass and are using the Duplex envelope

system reported a hundred per cent increase in contributions to foreign missions. It was decided to recommend to all Lutheran Sunday-schools in the city that they each support a native worker in the foreign field.

\* \* \*

Progress in Organization

A thoroughgoing cultivation of the Southern Presbyterian Church by a Commission on Evangelism has resulted in greatly increased efficiency. A special effort has been made to lead the churches to adopt definite and practical plans. The results are graphically displayed in the following chart.

Advance in Organization.

|                            |                                                   |
|----------------------------|---------------------------------------------------|
| Having<br>Definite<br>Plan | <div><div>1915—21%</div><div>1916—42%</div></div> |
| Having<br>Partial<br>Plan  | <div><div>1915—19%</div><div>1916—29%</div></div> |
| Having<br>No<br>Plan       | <div><div>1915—60%</div><div>1916—29%</div></div> |

\* \* \*

Scriptural Standards of Giving



In response to the call of the pastor and a company of laymen who had caught the vision of the possibilities, spiritual and financial, of adopting Bible standards of giving, the Methodist Episcopal Church at Geneva, New York, has entered upon a new epoch in its history. Two hundred and sixty-five persons have signed the following agreement:

THE COVENANT

We, the undersigned members of the parish of the First Methodist Episcopal Church of Geneva, N. Y., in the presence of God, do covenant as follows:

1. In acknowledgement of the Divine ownership of all that we possess we do individually covenant with God in the language of Jacob: "Of all that Thou shalt give me I will surely pay the tenth unto Thee."

2. Secondly, we do covenant with our-

selves and with our God that we will bring the Lord's portion, the full tenth of our income, into the storehouse, that as He has commanded, "There may be meat in My house" for the building of the Kingdom.

3. We agree that this money shall be cared for by the treasurer of the Tithers' Association and divided, at the discretion of the executive committee and the pastor, proportionately between the support of the Gospel, the various benevolent enterprises of the church and other work of the Kingdom as shall be agreed upon.

4. We further agree, in that liberty which is in Christ, in case of unusual tithe or special divine leading, any individual shall deem it necessary that he shall direct the division of his tenth, that he may be permitted to do so by written order to the treasurer, a full record of such transaction to be kept in the books of the Association.

5. We further agree that having entered into this covenant we will not be under obligation to sign any additional subscription or pledge for any church work or benevolence. Our dues to any of the authorized church organizations to which we may belong will be paid by the treasurer of the Tithers' Association out of the tithe money on written orders approved by the executive committee. But, in case we make additional contributions "according as the Lord has prospered" us they will be regarded as free-will or thank offerings.

6. That for any matters not herein provided the executive committee and the pastor are empowered to act in the best interests of the church and the Kingdom.

We quote from the report of the pastor.

"The law of the tithe was designed by God to produce spiritual results. Do we call God the owner and provider of all that we have and are? Then there is a definitely prescribed form for such acknowledgement. Here is the gist of it. 'Come ye who acknowledge me as Lord, show your sincerity by paying the tithe of your income into my storehouse.' The paying of money is the most tangible way the average man has of making his worship real and of bringing God into the realm of reality. It is a mistake to think of the law of the tithe primarily as a system of finance. The first result of the

tithing association was a real revival of religion. During the conference year ending October, 1916, Geneva Church raised a total of \$15,600, including the payment in full of all apportioned benevolences, plus twenty-five per cent. And while the membership increased to over one thousand, three-fourths of the entire amount contributed was paid by the members of the tithers' association."

\* \* \*

### School for Training Laymen



More than 1,000 laymen are under instruction in the Institute of Applied Christianity, New York City, recently organized by Christian laymen. The primary aim of the institute is to make trained volunteer workers out of men of the pews. Eight instructors are at work for the institute.

Besides the conduct of classes, the institute stands for the founding of a summer school for men at Greenwood Lake, N. Y., and for giving to mission and Bible boards newspaper publicity, free of expense to the boards. Toward the cost of the summer school \$35,000 has already been pledged.

On the institute council are many prominent clerical and lay workers of New York and vicinity, including Doctors C. C. Albertson, Robert Watson and Daniel H. Martin, Presbyterians; Dr. S. Parkes Cadman, Congregationalist; Bishop Charles S. Burch, Episcopalian; Dr. M. L. Robinson, Methodist, and many educators, newspaper men and financiers.

\* \* \*

### Efficiency in a Small Church



At Portal, North Dakota, the pastor of the Presbyterian Church, Rev. W. M. Grafton, has had good success in calling out the latent forces of his church. Here follows a brief story of how it was done, and the results.

#### METHODS

"Put the Kingdom first, not our own church."

Pastor gave one-tenth of salary.

Sermons in February and March on  
Missions—Money—Stewardship  
Our Country's Possibilities

Changes in the non-Christian World  
Our Hospitals and Schools  
The Bible a Missionary Book  
The Creed of Presbyterians  
Program and Method of Our Church  
A Communion Service.

Missionary Exhibit—representing our Boards

Got material from boards—flags, charts, maps, curios. Covered 200 feet of wall space. Kept up for two Sundays.

Pageant of exceptional populations in costume

Pennants of 35 colleges—35 college yells

Sunday-school marched

Appropriate music.

Trained canvassers and people at the Wednesday evening service studying

All four Presbyterian United Movement manuals.

#### RESULTS

Membership increased in 8 months from 50 to 73—46%

Local support increased 75%

Benevolences increased 500%

The church crowded for these special services

The people informed as to the missionary purpose, program and responsibility of our church

Enthusiasm aroused for all our church work

Leaders and workers developed

Spiritual life of the church increased.

The same thing can be done in other churches by the same kind of energy and consecration.

\* \* \*

### A Church Missionary Society



In the First Presbyterian Church of Fairbury, Illinois, the Rev. C. S. Davies, D.D., pastor, instead of a women's missionary society meeting in the afternoons, there is a "Church Missionary Society" of both sexes, having as many men as women. The meetings are held in the evenings and many of the leading men of the church are present at every meeting and have become deeply interested in missions through their participation in the programs.

## Striking and Effective Advertising



The Assembly's Committee for the Every Member Plan of the Presbyterian Church in U. S. A. has been promoting the Every Member Canvass by a series of ads in the church papers. We reproduce samples.



### MAKE IT UNANIMOUS!

In 1913 the General Assembly of the Presbyterian Church in U. S. A. officially adopted the **Every Member Plan**, which provides for an offering for both Church Support and Benevolence

**FROM EVERYONE** according to ability  
**FOR EVERY INTEREST** according to need  
 Presented in worship **EVERY WEEK**  
 Secured by a personal canvass **EVERY YEAR**

The Assembly has 6706 churches having an expenditure of over \$300 a year each. Churches reported to have adopted the plan:

|      |                      |              |
|------|----------------------|--------------|
| 1914 | ██████████           | 1,348 or 21% |
| 1915 | ████████████████████ | 3,589 or 56% |
| 1916 | ████████████████████ | 4,900 or 79% |

Let the remaining 21% fall in line before the fiscal year closes, March 31st, and **Make It Unanimous** for the whole Presbyterian Church. For full directions apply to

**The Assembly's Committee for the Every Member Plan**

(Continued in our next)

Eastern Office: 156 Fifth Avenue, New York  
 Western Office: 509 S. Wabash Avenue, Chicago

### Make It Annual

Experience has proved that the Every Member Canvass should be made *every year*

**Because** once a year is none too often for such personal touch; better at least twice—the Social Visitation in the Autumn and the Financial Canvass in the Spring.

**Because** changes occur in a congregation in the course of a year; new Members coming and others going.

**Because** circumstances change, enabling some to increase their subscriptions while others may need to cut down.

**Because** new developments occur in the work to be presented.

**Because** the canvassers themselves can not afford to forego the benefit they get in making the Canvass.

**REMEMBER** that the only time a thing runs itself is *when it is running down*.

Plan to make the Every Member Canvass this year

For full particulars apply to

**THE ASSEMBLY'S COMMITTEE FOR THE EVERY MEMBER PLAN**

Eastern Office: 156 Fifth Avenue, NEW YORK

(Continued in our next)

Western Office: 509 S. Wabash Avenue, CHICAGO

### MAKE IT THOROUGH!

"Whatsoever thy hand findeth to do, do it with thy might."

The Every Member Plan does not contemplate

A Canvass **merely** to secure enough for the **Local Budget**, omitting **Benevolences**;

A Canvass **merely** of heads of families, omitting **Children**;

A Canvass **merely** of the well-to-do, passing by the **Poor**;

A Canvass reaching **merely** resident Members, neglecting **Absentees** and **Adherents**.

**BUT, Literally an EVERY MEMBER PERSONAL VISIT**

Only thus can a Church secure the **Spiritual Results** desired;

Only thus develop the **Spirit of Giving**

Only thus cultivate **Fellowship** in the Church

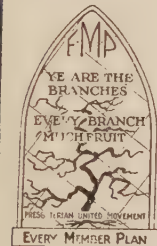
Only thus fully develop the **Financial Resources** of the Church.

**MAKE IT THOROUGH!**

Do not **Call** it an Every Member Canvass, unless it honestly seeks to reach **EVERY MEMBER**.

For full particulars apply to **The Assembly's Committee for the Every Member Plan**

Eastern Office: 156 Fifth Avenue, New York  
 Western Office: 509 S. Wabash Avenue, Chicago



# Relief in Bible Lands

The beginning of a new nation-wide effort to secure help for more than two millions of suffering and needy people in the Near East.

**T**HE enlarged program of the American Committee for Armenian and Syrian Relief which was briefly outlined in our last issue has been greatly developed and strengthened by a conference held in New York City April 14 and 15. About two hundred persons participated in the conference, including members of the general and local committees including James L. Barton, chairman, former ambassador to Turkey, Mr. Henry Morgenthau, and others.

## Personnel of the Conference

Two groups present at the meetings are worthy of special mention. One was composed of about thirty missionaries and others who have lived in Turkey for longer or shorter periods. Twenty-three of this number had actually witnessed atrocities perpetrated upon the helpless people and several were instrumental in saving hundreds, in one case thousands, of lives. Some of these workers have come from this stricken region within the last year. All of them added greatly to the interest and value of the conference, as they gave personal testimony and expert advice.

The other group including some of those just mentioned consisted of about forty men who are to become special field agents of the committee throughout the country. The majority of these will give their entire time to the work, but some are students whose activities will be limited to the approaching vacation period. The conference

partook largely of the nature of a training class. Reports were heard from each part of the field and regarding each race being assisted. Important facts which would be especially helpful to new field workers who had never been in Turkey were presented and discussed.

Methods and plans for the campaign, under such topics as, "How to organize local committees," "How to enlist large givers," "How to present the need in the most effective manner," "The

value and methods of publicity," and others, had a large place on the program.

The discussions were participated in by David H. Brown, Dr. W. Nesbitt Chambers, Dr. Fred G. Coan, Dr. Wm. S. Dodd, Rev. Wm. Flammer, Rev. Roy B. Guild, Rev. Russell A. Harty, Richard Hill, Dr. F. C. Hoskins, Rev. Mead A. Kelsey,



A GROUP OF REFUGEES AT THE AMERICAN MISSION, URUMIA. RELIEF WORKERS WEARING CAPS.



RELIEF WORKERS' CONFERENCE.

Mr. V. Kurkjian, Rev. Samuel Alden Perrine, Mr. Chas. H. Pratt, Dr. Chas. T. Riggs, Dr. Paul Shimon, Dr. Clarence D. Ussher, Mr. W. T. Ellis, Mr. W. B. Millar, Mr. C. V. Vickrey, Mr. H. F. Laflamme, Dr. Fred. P. Haggard, Mr. W. E. Doughty, and others. A stereopticon lecture prepared by Mr. George F. Tibbits was delivered for criticism and for suggestions as to later use.

#### Striking Facts

Some important facts were brought out at the conference.

The three-million-dollar mark in contributions has just been passed.

All of this money has, actually, been sent to the field, a last instalment of \$50,000.00 having been cabled the day the conference met.

All the administrative expenses of the committee, including rent, salaries, travel, cost of the field work and every other detail are provided for privately, so that every dollar contributed is used for relief.

The breaking of diplomatic relations with Germany has not hindered the forwarding of funds.

Even if Turkey and Bulgaria should declare war on the United States the channels through which relief may flow will still remain open.

The awful need has never been adequately stated and perhaps can not be,

but the fact was strongly emphasized that ten million dollars is the lowest sum that can be set as an immediate goal.

#### The Need Increasingly Urgent

The approaching summer, instead of relieving suffering is likely to add to it, because of the pestilence that will sweep away hundreds of the weakened people and because of their inability to secure implements, workers and seed with which to plant the fields and reap the harvest.

The need for the enlistment of individuals and the organization of groups throughout the country such as churches, lodges, schools, trades, professions and others was held to be imperative if the object of the committee is realized.

Co-operation and prayer with diligent effort on the part of all who love the Lord and whose sympathies should go out to the peoples of Bible lands were urged as fundamental. The places made sacred by the footsteps of Jesus and his disciples, the centers in which the earliest Christian churches were organized, the scenes in the midst of which Jesus performed his wonderful miracles and in which now live the descendants of those who heard such parables as that of the Good Samaritan—all are in desolation. Shall the people who sit in darkness see a great light? Will America respond adequately to this cry of deep distress?

# American-Japanese Relations

Occidental and Oriental are face to face. Shall there be a welter of racial animosities and strife, or mutual respect, service and progress?

Sidney L. Gulick

**A**MERICA and Japan are like two trains running full speed toward each other on a single track." Thus wrote the editor of the Tokyo *Nichi Nichi* a few months ago. "Unless something intervenes a collision is inevitable."

This opinion is held, not only in Japan, but also by many in America. All right-thinking people should study this question and should earnestly consider what may be done, especially here in America, to avert disaster and insure a fundamental solution.

## The Situation

Our problems are due to the rapid shrinkage of space in recent decades, to the immediate contact of virile races that have experienced millenniums of divergent evolution, and to the impact of the West upon the East. We must solve these problems by reason and character or they will overwhelm us all in ruin.

1. The daily press of both countries gives clear evidence of wide-spread suspicions and animosities, with frequent predictions of war. In each land many believe that the conscious policy of the other nation is definite preparation for aggression. Each vehemently urges its own Government to make adequate preparations against wanton attack.

2. The diplomatic correspondence be-

tween America and Japan regarding California's anti-alien land law has ended in a deadlock. This gives occasion for belief in many quarters that the difficulties in the case are insoluble. In the United States it gives color to the argument that Japan is trying to force open our doors for free Japanese immigration.

In Japan it appears to justify the contention that America as a whole refuses to keep her treaty pledges—that America is a treaty-breaking land.

3. An anti-Japanese campaign is in progress in America. It is malicious and untruthful. It has produced numberless full-page editorials, insulting cartoons, and a "Hymn of Hate." It poisons the mind, not only by direct falsehoods, but by insinuations, assumptions, and implications. It seeks

to raise suspicion of the honesty and sincerity of every Japanese no less than of the leaders and of the Government.

4. Japan's own problems, industrial, political, financial, international, moral, and religious, are naturally little understood by Americans—and least of all by sensational writers. Yet, in spite of colossal ignorance, they discuss Japanese affairs with an air of omniscience.

5. The complicated international situation in the Far East moreover, where Russia, Germany, France, and England



WATER TORII

for a century have intrigued and fought, have made treaties and secured vast special privileges, and have done much to destroy the Chinese Empire, which no doubt also played her game of duplicity, intrigue, graft, and greed, and displayed her incompetence and injustice. All the nations have, more or less consciously, striven to bottle up Japan in her own restricted land and prevent her from enjoying equal opportunity with themselves in the wide world—all this mixture of complications and problems is dismissed with a wave of the hand when discussion turns to Japan's efforts to prevent being bottled up and throttled.

6. Whatever the problems may be and the wrongs done or suffered, the important thing now is that America should deal with Japan in ways that are just and even generous. If matters are allowed to drift as they have been drifting for years they may easily grow serious and suddenly turn acute. Over some relatively trivial incident the feeling of America and Japan may suddenly become so intense that a solution will be impossible.

Is it not clear that those who love justice, truth, and good neighborliness between the East and the West, should co-operate in effective ways to direct public opinion and to mould public action? Should they not be as active in guiding our nation into policies that are right and that make for international justice and peace as are those who, whatever their motives, are, in fact, embroiling us in war?

### Core of Japanese Problem

The problem is two-fold—the treatment of Japanese in America, and American and Japanese policies in China.

This first question does not concern the matter of immigration, as is popularly believed. Japan is not demanding nor intending to insist upon free immigration to this country. The "Gentleman's Agreement," in operation and faithfully administered by the Japanese Government since 1908, has stopped labor immigration from Japan. The number of adult Japanese males in America has diminished by 15,139.

The anti-Japanese agitation in America, nevertheless, ignoring Japan's faithful administration of the "Gentlemen's

Agreement," insists on fresh differential race legislation to meet an imaginary danger. This legislation, past and prospective, is resented by the Japanese on two grounds. It is regarded as insulting because it ignores what Japan has done, is doing, and says she will continue to do to prevent the difficulties we feel through the coming of Japanese labor immigrants. Such legislation not only does not appreciate what Japan has already done for us, more effectively indeed than we could have accomplished by our own legislation—as proven by the difficulty of enforcing our Chinese exclusion laws—but it also expresses in the clearest way, distrust of her promises to continue faithfully to administer the "Gentlemen's Agreement." How can friendship be maintained or even asserted when distrust expresses itself in legislation? Such anti-Japanese legislation, past and prospective, is regarded as insulting, also, because it insists on race differential treatment which Japanese inevitably regard as demeaning to their honor and dignity as a race.

Japan has proven her willingness to stop labor immigration to the United States by her own action, out of desire to maintain friendly relations with us. She wishes that we shall reciprocate and deal with her problems in a friendly way. She resents race-discriminating legislation on our part because it brands Japanese merely because they are Japanese, and refuses to give those who are lawfully in America treatment similar to that which we accord to any other people.

Then there is the problem of American and Japanese policies in China. Many Americans think Japan plans to gain such political control of China as practically, if not formally, to destroy her sovereignty and to close the "open door."

On the other hand, many Japanese think that America plans to block Japanese legitimate and absolutely necessary expansion of trade and influence in China, that America desires and intends to use China as her own private field for expansion in commerce and for investment of capital to the exclusion of Japan; and that Japan's future welfare depends upon her ability to block America's imperialistic plans in the Orient no less than upon her ability to prevent such further

European expansion there as does not afford her full recognition and opportunity.

These, I take it, are the central questions at issue threatening to mar the friendly relations of America and Japan.

### The Solution

The United States Government might well make public acknowledgment of appreciation of the splendid way in which Japan has administered the "Gentlemen's Agreement." This would help dispel the bogey of the press that Japan is menacing us with a flood of laboring immigrants.

should provide for federal laws dealing with state or local legislation and with crimes against aliens, for federal supervision of the education of aliens, and for the granting of citizenship to all who qualify regardless of race, under the above-suggested restrictions.

These three proposals adequately carried out would, I am persuaded, remove all ground for friction between America and Japan with regard to Japanese immigration, and also with regard to the proper treatment of those who are here.

In regard to the questions of American



MARKET SCENE IN A VILLAGE IN JAPAN

A comprehensive policy and program should be adopted dealing with all immigration on a basis free from race discrimination. Such legislation can give equal treatment and opportunity to every race and yet afford complete protection to the Pacific Coast from invasion from Asia, and also protection to our industrial classes from overwhelming cheap labor from every land if such immigration legislation is based on the principle of admitting no more people than we can Americanize.

Legislation is also needed dealing in a thoroughgoing way with the federal protection of all aliens in our land and with the matter of their Americanization. It

and Japanese policies in China, I speak with less assurance, for they deal with matters upon which I have not specialized and do not have adequate knowledge. They are, moreover, complicated to a degree that few Americans can appreciate. As I have already noted, Russian, German, English and French interests, acquired rights, past procedures and present policies, all enter in as vital factors. Americans have little knowledge of these facts and little appreciation of their relations to Japanese problems and policies.

We must not forget, moreover, that Japan has learned the bitter lesson that she may not send her increasing population to so-called "white men's lands." She

realizes that she must provide for her multiplying millions only in Asia. She has also learned that the governments of Europe have scant regard for the rights, for the sovereignty and even for the vital interests of non-Caucasian nations and races. Such position and power as Japan has to-day she has wrung from an unwilling world by positive achievement of a high order, by astute diplomacy, and by bullets, bayonets, and battleships. Further acquisition by Europe or America of rights, privileges, or territory in China, Japan holds, will not only harm China, but will endanger her own future welfare.

What now should be American policies in the Orient? Are we prepared to follow the methods of Europe, demanding our place of opportunity and enforcing plans for imperialistic expansion and influence? This is the policy which many in Japan attribute to us, and many in America are actually urging. How should Japanese regard this statement from the *Washington Herald*: "Bombs and dollars are the only things that count to-day. We have plenty of the one. Let us lay in a good supply of the other and blast a path to world leadership as soon as the opportunity presents itself." If this is to be our policy, then I doubt not difficulties will increase, suspicions multiply, a hostile spirit develop, and a final clash become inevitable.

I advocate no such policy for the United States. I believe that American influence and opportunity in the Orient will be vastly greater and more profitable by the maintenance of our historic policy of friendship and good-will, based entirely on moral and mutually advantageous commercial, educational, and philanthropic relations rather than upon the adoption of an imperialistic policy of expansion relying for success upon "bombs and dollars."

The profits of no amount of trade with the Orient could possibly compensate for war, even a short war, with Japan; while the moral damage to our influence upon all Asia for the uplift of those lands would be incalculable.

For these reasons I earnestly desire that our national policy should be in

sharp contrast to the imperialistic and militaristic policies advocated by some; a policy, moreover, so conceived and so worded that it may go out over the country with convincing force.

We need a clear statement from influential business and other groups as to our policies in the Orient which would help to allay the rising suspicion in Japan that we plan to help bottle her up and throttle her. Such statements would help to steady our own people also by letting them know that the imperialistic expansionists of America do not have the field to themselves.

And might not such statements also aid our Government in moulding its course, and in resisting the subtle and sinister forces that wish to utilize it for their own selfish ends?

Should not the leaders and creators of public opinion declare with the utmost clearness and with strongest emphasis that America seeks no opportunity in China that is not in harmony with the interests of both Japan and China, and that America will never resort to force to gain or to maintain commercial advantage or vested privilege?

Clear declarations from time to time along these lines, and also affirmations at suitable times by our Government of such a policy as this, would render important aid to the cause of world-justice and peace by educating our own people in the fundamental principles of our international relations and policies and in allaying doubts and suspicions so easily raised both here and in the Orient by sensational, unreliable and sometimes even malicious newsmongers.

In conclusion, then, if America will adjust her immigration and naturalization legislation so as to remove invidious and humiliating race discrimination and will adopt an Oriental policy that repudiates imperialistic ambitions to be won by "bombs and dollars," and that insists on making all international policies in China place as a foremost consideration proper regard for China's own welfare, important steps will have been taken for maintaining lasting friendship and peace with both Japan and China, and, indeed, with the whole world.

# A Pioneer in the Kentucky Mountains

The story of one of those devoted but little-known workers who lay deep the foundations and leave behind them a trail of light and blessing.

Edward H. Hudson

ON a summer evening about thirty-five years ago, a small boy sitting on the gate-post of a farmhouse yard in the Kentucky mountains, looked toward the sunset and dreamed of the blue grass and trains and colleges and the fine things of the outside world, of which he had heard but had never seen. Coming slowly down the rocky road between the hills he sighted a white horse and rickety buggy. In the buggy were seated a very old man with white hair and beard, and an old woman; they had the kindest, gentlest faces the mountain boy had ever seen; the woman had a crutch.

Asking to stay all night, they were invited in to the best the home afforded, for the mountain home is always open to the stranger. The old horse, as gray and serene as his master, was put in the barn. The chickens were chased and one caught for supper, and then the boy helped unpack the first organ he had ever seen or heard—a small “baby organ.”

On discerning that the man was a preacher from the nearest railroad station, forty miles distant, they were made doubly welcome. They had chanced upon the “preachers’ home” of that section, where “Brother Godby,” the presiding elder, and “old Brother Prunty,” the itinerant circuit rider, always stopped before going to the county seat, two miles away.

They wished to hold religious services, and next day the news was spread among the people. Many came that night to a service at which the organ and the sweet voice of the preacher’s wife were the chief features.

I think this was the first Presbyterian service held that far up in the mountains. Other services followed, and people gathered from miles around. On Sunday the big room in the great two-story house of square-hewn poplar logs overflowed, and many listened from the shade of the mulberry tree in the front yard and from the grassy slopes of the hill-

## PIONEERS

Frederick E. Taylor

**T**HERE is no place they have  
not been,  
The men of deeds and destiny:  
No spot so wild they have not  
seen  
And measured it with dauntless  
eye,  
They in a common danger shared,  
Nor shrank from toil, nor want,  
nor pain.

side behind the house.

While few remember a word spoken by the old man that day, it is impossible to forget the impression he made, and all took knowledge that he “had been with Jesus.”

From that home, the preacher went five miles beyond the town to another country home, and there held services.

Thus began Presbyterianism in the mountain regions, in a day when few people knew the difference between a Presbyterian and some prehistoric beast.

Having preached three weeks, the couple returned home, leaving two Sunday-schools and many friends, promising to return the next year.

At Christmas time there came boxes to these homes; and such boxes! They had been made up by the Louisville

churches, and contained such toys and dolls, nuts and candies as were never seen before. There were also boxes of clothes, shoes and other useful things. And there were books and Testaments. Among them was one little book of devotions, which I treasure yet in my library; it bears the autograph of J. R. Miller.

The next year the preacher and his wife returned, and held other services in other homes, and a series of meetings in a borrowed house in town.

A church was organized there, composed of members converted in the country homes—a tribute to the value of soul-winning in the country places.

The old missionary was not then considered a brilliant man, although some of his manuscripts now in my possession—over fifty years old—show sparks of brilliancy, and a wide knowledge of books and of God, unequalled by many of our foremost preachers.

But all knew him as a man of God.

I made a trip with him in a two-wheeled buckboard one time over twenty-five miles of mountain road. On all the journey, he never met a man without stopping and entering into conversation, in the course of which he always asked the man if it was well with his soul; and he never passed on without leaving a Bible or a tract.

The old man was gathered to his

fathers many years ago, soon to be followed by his consecrated wife. Their names are little known in the outside world, and not written high in the annals of the Church. Their ashes rest on a hillside of their beloved mountains to which they dedicated their lives.

But "their works do follow them."

From the two homes above mentioned, there have come six ministers of the Gospel, besides Christian workers from many other homes. One young man entered the Baptist ministry, and gave his life to his own people of the mountains. Five others entered the Presbyterian ministry; two began work in the mountains; two went to the very outposts of the far Western frontier; another went to Northern Kentucky.

These in turn have founded churches, built church houses, and sent others to labor in the Kingdom. So the works of this soul-winner continue to bear fruit. We can not over-estimate the value of humble beginnings.

The name of this noble pioneer who founded Presbyterianism in the center of the Kentucky mountains was Rev. B. B. Van Nuys.

In these days we need more men and women who will make sacrifices and undergo hardships and who will go out in the byways and the desolate places to win men for the Master's Kingdom.



## Missions in the Far East

The second half of an article which began in the April number of  
Men and Missions.

William Adams Brown

**B**UT if the need is great, so is the opportunity. In every country that I visited I found the barriers which have hampered the missionary enterprise in the past in the way of removal, and the way open for a forward movement all along the line.

This is notably true in China. The attitude of suspicion which characterized

the days of the Boxer outbreak is giving place to a feeling of sympathy and confidence. Intelligent Chinese welcome the help that Christian missions can bring them in solving their national and social problems, and the hospital and the school have established points of contact which give the missionary easy access to the minds and hearts of those for whom he

works. I have spoken of the discouragements which the missionary must face: the corruption of the Government, the inertia of the people, the heavy weight of the dead hand of the past. And it is necessary to do this if one is to give a true picture of the facts. So much has been said in missionary circles of the awakening of China in the past few years, and of the new forces which are making themselves felt in the life of the nation, that there is danger that those at home will underestimate the difficulty of the task and the long time that must elapse before the desired results appear. And yet it is true that China is awakening, and that in spite of the discouragements of her present political situation, there are elements in the life of the nation that are full of promise for the future. There is a new spirit abroad of which one finds evidence in the most unexpected places, a spirit of expectation and hope. Minds are waking up and new ideals are being conceived. Nothing impressed me more in my trip through China than the eagerness with which the more thoughtful Chinese—and I may add Chinese women—followed the changing political conditions, and the extent to which the standard by which they judged was a moral standard. Whatever other influences may have co-operated in Yuan Shih Kai's downfall, the fact that he broke his pledged word was an important one. Men felt that he could not be trusted, and so he had to go. How China is to meet the crisis of the immediate future he would be a wise man who should venture to predict, but that there are moral forces in China which, if properly directed, will in time make her the great country she promises to be, no one who has been even a month in China can doubt.

Equally impressive though different in kind is the opportunity in Japan. There was a time some years ago when the relations between the missionary body and the native church were somewhat strained. But now that the church has won its independence, and the missionaries have frankly accepted the position of advisers, this strain has been removed. When the missionary comes to the Japanese in the spirit of brotherhood and equality with suggestions based upon superior knowledge and experience, his

help is eagerly welcomed and his suggestions are apt to be followed. I do not believe that there is any place in the world to-day where the presence of a small group of able and far-sighted men full of sympathy with Japan in her legitimate aspirations and inspired with the Christian ideal of brotherhood and service can do more to advance the Kingdom of God.

In Latin America too doors are opening in unexpected ways. The restrictive policy which used to obtain in the Latin American states is rapidly yielding to one of toleration if not of sympathy. In the Central American republics the governments cordially welcome Protestant missionaries and co-operate with them. In Peru, the stronghold of reaction, liberty of worship and of teaching has finally been granted to Protestants. Thoughtful Latin Americans are becoming concerned at the state of irreligion in their universities and welcome the presentation of a form of Christianity which is not inconsistent with the results of modern science.

So much has been said recently in the papers about the Panama Congress that it may be of interest to say a word as to the impressions which I received there. I confess that I went to Panama somewhat in doubt as to the wisdom of the gathering and open to conviction as to whether the Latin American countries were really a missionary field in the strictest sense. I came back with a clear conviction that not only was Latin America a mission field for Protestants but one of the highest importance and promise. This is due in part to physical reasons like the vastness of the territory and the difficulty of communication; in part, to social reasons like the absence of any strong middle class to act as a connecting link between the little company of the well-to-do and the educated, and the great mass of ignorant laborers in the different countries; but above all, to the absence of effective Christian agencies to counteract these difficulties and to supply the uplifting and unifying influence which is needed. When all allowance has been made for the work which the Roman Catholic Church has done and is doing in the person of many of its representatives, with all recognition of the fact that in certain of the Latin American countries like

Chile, Argentina and Brazil, we have a relatively high civilization which compares favorably with the corresponding civilization of Europe, the fact remains that when we take the field as a whole there is a work to be done by Protestant missions which intelligent Latin Americans themselves recognize and heartily welcome.

One of the most impressive addresses at the Panama Congress was delivered by

and makes little effort at propaganda. The real religion of the mass of the Chinese seems to be a form of spirit worship, chiefly animated by fear. In all China Christianity meets no strong and effective opponent, and already the reflex influence of its propaganda is beginning to appear in the effect upon the leaders of the non-Christian religions. Far-sighted missionaries like Timothy Richard have established points of personal contact



ENTRANCE TO CONFUCIAN TEMPLE, NANKING, CHINA

Judge del Toro, a Catholic layman of Porto Rico. It was entitled "The Principles and Spirit of Jesus essential to meet the social needs of our time," and was an eloquent appeal to the conference to bring to his fellow countrymen of Spanish and Portuguese speech the type of free and spiritual religion which has been so important a factor in the life of the Protestant peoples of the North.

An interesting phase of the situation on which I can touch only in a word has to do with the relation of Christianity to the non-Christian religions. Here also conditions have changed greatly in the last few years and for the better. In every country that I visited the Christian has access to leaders of the non-Christian religions of a kind which would have seemed impossible only a few years ago. In China Confucianism impresses one as the one moral agency of importance which can be counted upon for help in the moral regeneration of the people. Buddhism seems moribund in spite of spasmodic efforts of the Japanese Buddhists to revive it. Mohammedanism is content to hold its own

with leading representatives of the non-Christian faiths. In Peking there was recently held a conference of the leading Mollahs, somewhat after the model of John R. Mott's continuation conferences, to consider what was the matter with Mohammedanism and what could be done to revive it. A similar conference, I am told, is planned by the Buddhists.

In Japan conditions are very different, but the outlook is no less encouraging. Here Buddhism is a living religion that is carrying on an active missionary propaganda. It has its professors in the imperial universities; it has its own educational establishments; it is imitating the social institutions of Christianity, and has its young men's Buddhist associations and its Buddhist Sunday-schools. It has revived preaching and is creating a popular literature. All this is so much to the good. It focuses attention on questions of religion; it creates a class of men to whom the Christian propaganda is of interest. While it makes demands for a high order of training on the part of the Christian missionary and a sympathetic

understanding not easy for a foreigner, there is evidence that the work of Christian missions is having a far wider influence than a superficial observer would realize. Many Buddhist priests are reading the Bible; not a few are Christians at heart.

It is more difficult to give a just estimate of the significance of Shinto in the religious life of Japan. Shinto is the primitive religion of Japan, the form in which the spirit of worship which is the prevailing religion in China, reappears in this new environment. But in Japan it has undergone an independent development and, through its association with the ideals of patriotism, acquired a new lease of life. The festival in commemoration of the heroic dead plays an important part in developing the national self-consciousness. And while the Government has decided that its significance is civic and not religious, and some missionaries have acquiesced in this interpretation, it must be confessed that for many Japanese the distinction is difficult to make. There are thoughtful missionaries who believe that in the future it will appear that Shinto and not Buddhism is the most formidable rival of Christianity, and that in spite of the government disclaimer, it may develop into a religion of imperialism which, as in ancient Rome, will deify the State and make the will of the Emperor the supreme law.

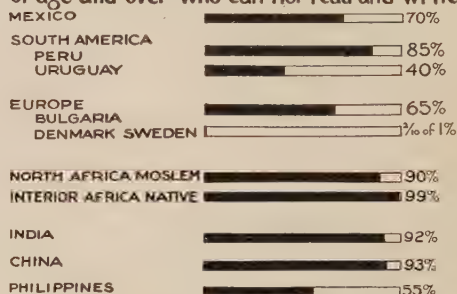
### The Unity of the Missionary Enterprise

A fifth impression which one gains from a visit to the mission field is of the unity of the work. For convenience we divide the work of missions into sections which we label home and foreign; but the divisions are only for convenience. In principle we face the same problems everywhere, whether in Shanghai or Yokohama, Buenos Aires or New York.

It would be difficult to conceive of two fields where the external conditions are more different than in China and Latin America. In one case you are dealing with an ancient civilization; in the other, with one comparatively modern. In the first case, with a population of exceptional density where the mere task of securing means of subsistence for the people is constantly pressing; in the other case, with a widely scattered population spread

## WHY THE NATIONS NEED SCHOOLMASTERS

Shaded portion represents population 10 Yrs of age and over who can not read and write



The chart represents, exclusive of Europe, 602,244,189 people ten years of age and older of whom 540,162,188 are unable to read or write.

FROM BEYOND OUR FARTHEST FRONTIERS

over vast reaches of territory. Yet in both cases the problems to be faced and the difficulties to be overcome are essentially the same. When I was in Shanghai I was requested to give a talk before an audience of missionaries on my experiences at Panama, and when I finished, the presiding officer remarked that the description of the situation and the needs could be transferred to China with the change of but a single word.

And what is true as between the different sections of the mission field is true also with reference to the work at home. I came to my study of the foreign field from a background of some years' experience as a home mission administrator, and I found that there is scarcely a single problem which the missionary confronts in China or Japan, which is not faced in principle by the church at home. The problem of race, of language, of class prejudice, of denominational rivalry, of the degree of the church's responsibility for social and economic conditions, the problems of Christian education and of comity—these and many more which could be named are common Christian problems. The line between home and foreign is an imaginary line, like the equator.

Nor is the unity simply in the problems to be faced. It appears also in the reflex influence which is being exerted by one country upon another. The work of the missionary as he preaches brotherly love and unselfishness is handicapped by the

prejudice created by the conduct of his fellow-countrymen at home who, as a matter of fact, are acting selfishly. It is hard to persuade men of the practicability of Christianity as a social program for China when every mail brings evidence of its failure in countries calling themselves Christian. More powerful than any argument for Christianity which the missionaries can give on the field would be the success of the Christian Church in Christianizing social conditions at home.

The intimate connection between the problem on the field and the church at home was constantly brought to my attention during my trip. When I asked why such and such a thing was not done, or why such and such a policy was not followed, the answer was frequently that the sentiment of the church at home would not permit it. The prejudices and limitations of our local denominationalism are reflected across the sea, and the church in Japan and China is less effective than it might be because of the failure and inefficiency of the church at home.

The consciousness that the Christian enterprise throughout the world is one has been greatly reinforced by the war. One of my chief objects in visiting the mission field at this time was to learn what had been the effect of this world catastrophe upon the estimate of Christianity by the non-Christian peoples. Would the war make the appeal of the missionary more difficult, or would it reinforce it by its demonstration of the appalling consequences of the policy of national selfishness, which has hitherto been controlling in the relation between nations? On the whole the latter has proved to be the case. The war has proved to thoughtful men in China and Japan not that Christianity is a failure, but that the nations which call themselves Christians are not really so. It has accentuated the gap between the professions of the western nations and their practise, and made us realize as never before that, so far as its national and social life is concerned, there is not a country in the world which is not missionary territory.

### The Wisdom of the Present Leadership

The sixth and final impression of which I shall speak here is of the wisdom and ability of the present missionary leadership. When I was in Panama I had the opportunity of talking with representatives of all the larger Protestant missionary societies, and of learning their attitude toward the group of questions which are raised by the situation I have described; and I have no hesitation in saying that the impression which I received was most encouraging. I am convinced that with few exceptions those responsible for our present missionary leadership have a clear conception of what needs to be done and an earnest desire to do this so far as conditions allow. The older individualistic conception is everywhere seen to be inadequate, and men realize that without intelligent co-operation success is impossible. The note of unity and daring struck at Edinburgh has echoed throughout the entire Church and in ideal at least the leaders of the missionary enterprise are at one.

Nor is this true only in ideal. Much progress has been made in creating the machinery of effective co-operation. The Continuation Committee created by the Edinburgh Conference for all the countries outside of Latin America has now been matched by a Continuation Committee taking in these countries as well. For the first time in its history the missionary body has an organ through which it can express its unity and correlate its work.

Such then are the general impressions which I brought back from the mission field: The magnitude of the enterprise; the extent of the accomplishment to date; the greatness of the work still to be done; the range and many-sidedness of the opportunity; the unity of the work at home and abroad; the wisdom and efficiency of the present missionary leadership. It is with these considerations in mind that we must approach the special problems which the missionary faces to-day.



# The Laymen's Missionary Movement

An editorial which appeared in a recent number of the *United Presbyterian*

THE past four or five decades have been marked by some very significant movements in the life and activity of the Christian Church. There has been the Christian Endeavor movement which has meant very great things for church efficiency. It has called into action a trained company of Christian workers. There has been the Student Volunteer Movement, most far-reaching in its influence upon the life and the work of the Kingdom. In later years there has been the Adult Bible Class Movement, not least important in its effect upon the spiritual life of the Church. We are disposed to think, however, that the Laymen's Missionary Movement has been quite as important as any of the others. It is very recent in its origin, but it already has a remarkable list of achievements to its credit.

We suppose that comparatively few of our members know enough about the definite achievements of the Laymen's Missionary Movement to be intelligently grateful. Most of us have only a dim and hazy sort of impression that this movement has been engaged in holding some big conventions of laymen in various parts of the country and has been promoting certain methods of finance in reference to the Kingdom of God. The tremendous facts which reveal the actual achievements of the missionary movement among laymen are not familiar to the average church member. The number of laymen who, through this movement, have become intelligent about missionary work and have become correspondingly interested in it, the great increase in missionary contributions, in communities, in denominations, in entire nations, through the direct agency of this movement, the better financial method which many congregations have adopted through the influence of this Laymen's Movement, these results are not as widely known as they should be, and are of

such a fundamental character that they mark the Laymen's Movement as one of the greatest things that have come to the Christian Church. Surely there ought to be recognition of these achievements and sincere and wide-spread gratitude for them. If the movement could secure a more general distribution of its literature and a more thorough reading of that literature it would be well.

Some may have the feeling that the work of the Laymen's Missionary Movement is largely done. The idea has been expressed that in giving the churches a business method of financing missionary enterprise and in enlisting the laymen in this work, the movement has accomplished its aim and need not be pushed further. This is a very unfortunate view to take as we look at the matter. The work of the Laymen's Missionary Movement is not yet done. There still remains much territory to be possessed. It is only a small number of the laymen who have been led to get the missionary vision. As compared with the whole number in our churches, they are very, very few. It is only a comparatively small proportion of the congregations throughout the various denominations which have adopted the new financial methods and have put the work of financing missions on a business basis. There is much yet to be done. The whole membership of our Church ought to foster this movement. It should be encouraged in every possible way. Its work should have a place in our prayers. Its leaders should be constantly remembered. Its conventions should receive enthusiastic commendation and support in every section of our denomination. If the greater things for world-wide missions which we are thinking about and praying about are realized, it will largely be through the agency of such a movement as this. Let the whole Church get back of this great Kingdom enterprise.

# Meetings for Men

## Two Successful Colored Conventions

**I**N Virginia two very successful conventions for colored men have recently been held. At Richmond, six hundred and forty-eight registered delegates were greatly inspired and given practical suggestions regarding the work of the church and principles of church efficiency in a four-day convention. The meetings were of great value in eliminating denominational misunderstandings and in bringing the members of all the churches into closer union and fellowship. The Baptist Church is organizing a denominational movement to cover the state and the African Methodist Episcopal Church is planning a city movement. Twelve churches have organized their canvassers for training in preparation for the every-member canvass. Prof. R. E. Gaines, of Richmond College, is assisting in training these men.

The convention for Norfolk and Portsmouth, which was held at Norfolk, registered six hundred and forty-six men, and the attendance was even larger than at some of the sessions at Richmond. Twenty-two churches promise to organize the every-member canvass.

These are the first conventions that have been carried through with a surplus in the treasury after all expenses have been paid. A larger amount of literature was sold at these conventions than at any previous meetings of this character.

Mr. W. B. Millar, general secretary of the Laymen's Missionary Movement, attended the convention at Richmond, and Mr. H. F. Laflamme, the Norfolk convention. The leaders of the white churches co-operated very effectively at the preparations for the conventions and several of their strongest ministers and laymen participated most helpfully in the programs.

Mr. Adolphus Lewis, who was executive secretary for both the conventions, is now organizing other meetings in Lynch-

burg, Va., Winston-Salem and Charlotte, N. C., and Columbia and Charleston, S. C.

## Michigan Conventions

**T**WO very influential county conventions have recently been held in Michigan, one for Kalamazoo County at Kalamazoo, the other for Genesee County at Flint. A very strong program was presented at both places. The registrations at Kalamazoo reached three hundred and fifty and at Flint, three hundred. A series of practical and inspiring objectives were adopted by the conventions and there are many evidences of increased activity among the churches as a result of the meetings.

A very interesting questionnaire was sent out to the churches in Kalamazoo County. In the thirty-one churches replying there were 6,836 members, of which 2,114 are men over sixteen years of age. The total budgets of these churches amount to \$51,073 of which \$14,045 is for missions. These churches reported only 1,786 members contributing to missions. Fifteen of the churches report that none of their young people have gone into definite Christian work. In striking comparison to this, one church reports that twenty-six workers, ten men and sixteen women, have gone out from its membership into Christian service. Only three churches outside of the city of Kalamazoo report having furnished recruits for the ministry or for the mission field.

## Toledo Decennial Dinner

The Toledo committee, which has done such an effective piece of work since it was organized a number of years ago, held a decennial dinner on March 23, with about two hundred men in attendance. This meeting gave new impulse to the work in Toledo and the men who attended were deeply stirred by addresses delivered by Dr. Herbert Johnson and Mr. Fred B. Fisher.





# Missiongrams



The Mission to the Lepers is rejoicing over the bill which was recently passed by Congress establishing a national leper-sorium. This institution will furnish comfort to those afflicted with leprosy in our country and will do much to prevent a further spread of the disease. Lepers are found in nineteen states of the Union, but it is hoped that the disease may soon be entirely eliminated from this country.

The *Herald and Presbyterian* says: "Reports of a recent survey of religious conditions in San Francisco give the number of Presbyterians in the city as 3,243; Episcopalians, 3,499; Methodists, 3,068; Congregationalists, 1,935; Baptists, 1,561; Lutherans, 1,219; United Presbyterians, 351, and a total of all evangelical Protestant members, 15,713. The census of 1910 gave San Francisco a population of 416,912. The Roman Catholic adherents are put down as 115,921."

Davidson College, North Carolina, has a remarkable record as an educator of men for various types of Christian service. Over five hundred of its students have gone into the ministry and there are at present seventy-eight candidates in its student body of less than four hundred. One in six of the male college graduates who have gone into the foreign missionary service of the Southern Presbyterian Church, are graduates of Davidson.

In order to forward the cause of missions three missionary fellowships, each yielding \$500 annually, have just been established by Union Theological Seminary in New York City. They are intended for missionaries on furlough and for exceptionally qualified natives of mission lands who have been engaged in responsible positions of Christian service.

The aim of these fellowships is (a) to promote advanced missionary preparation, and (b) to encourage productive missionary scholarship. Applicants, there-

fore, should be individuals of special purpose or promise who have already completed a course of theological study and have engaged in actual service in missionary countries.

Inquiries should be addressed to the seminary.

The cosmopolitan character of the recent Young Men's Christian Association Conference at Asilomar, California, is shown by the fact that out of one hundred and seventy-six delegates, thirty-six were from nine foreign countries, China, Japan, the Philippines, India, Russia, Argentina, Sweden, South Africa and Australia.

The withdrawal of many of the missionaries from the work in Mexico has called out lay leadership in a number of the stations. In some cases the membership of the church shows notable increase and laymen are taking up the work of teaching and preaching. These activities would have been stopped if the lay members of the church had not come forward to carry on this work which was formerly cared for by foreign missionaries.

A recent issue of the Roman Catholic paper, *Our Sunday Visitor*, a national weekly which claims to have two million readers, has displayed prominently on the front page discussions of the purpose of the Laymen's Missionary Movement and gives long quotations from Mr. Millar's report to the National Missionary Congress. It outlines the purpose and program of the Movement and the progress made in a decade. These quotations are accompanied by a description of the every-member canvass and an appeal to Roman Catholics to adopt the same thoroughgoing methods. Another issue of the same paper prints a long list of sample results of the every-member canvass which are to be found in the National Congress Report, *MEN AND MISSIONS*, "They Got Their Money and More," and other publications of the Movement.